Volume LVIII CHICAGO, JANUARY 3, 1907 Number 18

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Of all the gifts that come to cheer,
The best one is a brand New Year.
Snow-wrapped and holly-decked it comes
To richest and to poorest homes.
Twelve jeweled Months all set with Days
Of priceless opportunities.
A silver Moon and a golden Sun,
With diamond Stars when the day is done;
And over all a sapphire sky,
Where pearly clouds go floating by.
Joy to you for the Year that brings
So many and such precious Things.

Bertha E. Jaques.

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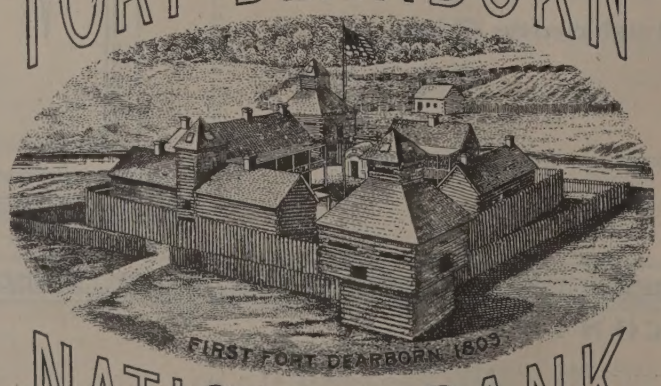

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVIII | THURSDAY, JANUARY 3, 1907 | NUMBER 18

A WINTER THOUGHT.

Hast thou e'er a grief, dear?
Lock it in thy heart!
Keep it, close it,
Sacred and apart;
Lest another, at thy sigh,
Hear his sorrow stir and cry.
Wakeful watch doth sorrow keep;
Hush it! hide it! bid it sleep!

Hast thou e'er a joy, love?
Bind it on thy brow!
Vaunt it, flaunt it,
All the world to know.
Where the shade lies dim and gray,
Turn its glad and heartsome ray.
Does thy sad-browed neighbor smile?
So thy life was worth the while!
—*Laura E. Richards in "The Silver Crown."*

It is estimated that there is a colony of three thousand cocaine victims in Chicago and the recent attempt to enforce the law against the sale of cocaine brought to those poor victims unspeakable torture at Christmas time. "The road of the transgressor" is indeed hard, but through such dire agony lies the way to light, life, and sanity.

Professor Carducci, of Italy, who has received one of the Nobel prizes, a man now of seventy years of age, in his youth when the battle between the church and the state in Italy waged hot, was the author of "A Christmas Hymn to Satan," which reminds us of some of the righteous recoils, the holy infidelities of Shelley. The closing stanza of this defiant hymn runs as follows:

Hail to thee, Satan,
Archrebel 'gainst God!
Hail the avenger
Of Reason downtrod.
With incense we meet thee,
As victor we greet thee,
Who vanquished Jehovah,
The priest-made god.

The *Record-Herald* of Chicago in an illustrated article of "The Yule Tide of the Submerged," tells a grewsome story of how a Chicago capitalist made a Christmas present of a funeral in response to the request of a brigadier of the Salvation Army. The brigadier sang the songs and preached the little sermon. The widow was the only mourner, and the undertaker and the grave-diger the audience, but this cost twenty-five dollars. The story is told in order to enforce the fact that a funeral is an expensive thing in Chicago. There is a coffin trust to be contended with and a livery combine that fixes the rates of hearse and team, and it was a beneficent charity that helped the poor widow to observe the decencies at the close of life's tragedy.

England honors itself, as it does the United States, when it asks James Bryce to represent it in the councils at Washington. Heretofore Mr. Bryce has been a great barrister, a noble professor of civil law in Oxford, a critical student of contemporary history. He comes into the diplomatic corps, not through the slippery and uncertain by-ways of politics, but through the sure and solid road of learning, moral earnestness, and intellectual power. In his coming to America, England returns the compliment when the United States sent to the court of St. James its James Russell Lowell. It is to be hoped that many men and practices will hide their unseemly heads in Washington when they realize that James Bryce is looking on.

The Christmas number of the *Reform Advocate* is a multiple edition, profusely illustrated, with Dr. Hirsch in his academic robe as a frontispiece. It is a Jewish institutional number. It contains attractive fore-gleams of the glorious Michael Reese Hospital on its way to completion; an interesting article on "The Story of the Synagogue," with attractive illustrations; a quaint and informing article on the hitherto mysterious Chinese Jews, still mysterious enough to warrant the hunting of a hidden tribe which traces back its settlement in China a thousand years or more. But to us the most interesting feature of this number is some illuminating exhibits of the work accomplished by the Jewish Agriculturists' Aid Society in America. Through the encouragement of this society the work of successful Jew farmers in Michigan, North Dakota and elsewhere is exhibited.

At last Rev. Charles F. Aked, of Pembroke Chapel, Liverpool, has "dared and done." After long hesitation he has accepted the call of the Fifth Avenue Baptist Church in New York. The case is noteworthy because the church is notorious as the church of John D. Rockefeller, while Pastor Aked is a notable champion of all the democratic movements of the day. His church in Liverpool has been made a center of social work and ethical endeavor. During the South African war he was one of the most fearless opponents of imperialism, and, on that account, for a time one of the most unpopular of ministers. A long season of over-exertion and anxiety was followed by a breakdown, but his congregation spared nothing to restore him to activity and usefulness, in which effort they seem to have been entirely successful. Dr. Aked is the author of several books, the best known being

"The Courage of the Coward." His radical friends in Liverpool urged that he could not with consistency occupy a pulpit so hedged about by wealth and the theological conservatism that generally goes with the same. But it is understood that the New York congregation is fore-warned, and that they call him notwithstanding if not on account of his radicalism. The papers say that the wealthiest man in the world has telegraphed him that he will be allowed to have a free hand and to deliver his messages untrammeled. The transition from Liverpool to New York, from a constituency that has learned to know their shepherd's voice, to the distractions, the hurry and the indifference of the great American metropolis, is a violent one. Time alone will determine as to whether Dr. Aked or any man can be equal to the strain. In this effort he may well be inspired by the thought that he is much needed, that there is a great work to be done, and that there are those who are ready to give him the right hand of fellowship on all the high and open lines of religion and morals in their individual and civil applications. UNITY welcomes Dr. Aked into the fraternity of liberal preachers, which now counts one more evidence that this fraternity is rimmed by no denominational name and is characterized by no sectarian badge.

Perhaps we can no better express our deep sympathy with or more effectively advance so righteous a cause as the Congo Reform Association represents than by publishing in full the letter of information sent forth by the Corresponding Secretary, just received. The evidence of cruel tyranny, amounting to horrible mutilation of the natives, under the guise of "commercial advancement,"—really the personal fortune of King Leopold,—is overwhelming, and if the United States government cannot enter a protest here, at least further an investigation, its boast of humanitarian democracy is in vain. Let there be no time lost. Every reader has a representative right on the floors of Congress; let that right be exercised; let senators and congressmen hear from their constituency. Here is the letter:

To the Editor of UNITY:

Assuming that you are informed as to the general features of the Congo situation, and that you are in sympathy with the effort to secure an amelioration of the wretched condition of the Congo natives, I desire to state to you the present status of the Congo Reform Movement in the United States and to seek your coöperation in furthering this movement.

The demand for Congo Reform originated, in this country, in April, 1904, when representatives of all the American missionary and philanthropic institutions interested in the Congo presented a Memorial to Congress. Since then the demand has constantly grown in vigor. It was given what seemed to be a death-blow by the expression of the opinion by Secretary Root, made in a public letter to Congressman Denby last February, that the United States had no legal grounds for action in the case. However, new evidence was laid before Mr. Root and he promised a thorough reconsideration. The result of this reconsideration was the introduction in the Senate on the 10th inst., by Senator Lodge, of Massachusetts, of a resolution pledging the Senate's support to the President in any measures he might deem it wise to take. The introduction of this resolution seemed to mean complete victory for the Congo Reform Movement. But opposition to the resolution has developed. There is evidence that the Leopoldia Lobby, recently so fully exposed by the *New York American*, is desperately bestirring itself, and that certain powerful financial influences are working in the same direction.

In this crisis we appeal to you for your coöperation.

The immediate need is for letters to Senators, urging them to support the Lodge resolution. Will you not write to Senators Hopkins and Cullom? Besides writing yourself, will you not at the first convenient opportunity urge the members of your congregation to write similar letters? The recent visit of our representative, Rev. Herbert S. Johnson, to Chicago, and his addresses there on the 16th and 17th, have renewed interest in the Congo question in that city, and you will find, I think, that any appeal to the members of your church will meet with a willing response.

Beyond seeking your immediate assistance we desire to appeal to you to exert, in behalf of the cause we represent, your influence as a minister in the metropolis of the entire West. You would be extending the scope of the movement greatly by presenting this question to your own church at an early date. We will most gladly supply you with literature for the preparation of an address and for distribution to the members of your congregation.

Hoping that you will regard our request as a legitimate appeal in the name of humanity, I am, sincerely yours,

JOHN DANIELS, Cor. Sec'y.

Tremont Temple, Boston, Mass., December 29, 1906.

"Give the Children a Chance"

This is the significant title of a very timely and suggestive sermon by Rabbi J. Leonard Levy, of Pittsburg. It is more than a happy coincidence that makes the Jewish festival of Lights and the Christian Christmas season contemporaneous. The archæology of the subject is interesting and proves perhaps too tempting a subject for both the Liberal Jew and the Liberal Christian at this season. Whatever the antiquity of either festival may be, at the present time for both Jew and Gentile it is the children's hour, and Dr. Levy makes good use of the season when he calls attention to the fact that the child has too meager a place in the church calendar, both of Jew and Christian. The child deserves more than a kindergarten attachment to the Temple of Religion. In the direction of entertaining the child Protestant Christianity has perhaps done its full duty, to our mind sadly overdone it, but the child has a right to a place in the solemnities and the sanctities of the church.

Dr. Levy takes notice of the fact that when the children light the lights and place the laurel crowns on the altar in memory of the Maccabean heroism and the re-dedication of the Temple that followed, "scores and scores of people attended who never came to the Temple on the Sabbath day." Confirmation day also, he tells his audience, crowds the Temple. Does not this point to the fact that the child should be used more in the Temple service? Dr. Levy submits a list of monthly observances to enrich the religious character of the year. In October he would have the *"Sim-Hath Torah,"* a rejoicing over the law; in November, Thanksgiving; in December, *"Hanukkah"*—the festival of light; in January, "they should observe our 'New Year for the trees' and learn to appreciate that Nature is God's handiwork;" in February they can observe Lincoln's birthday and Washington's birthday; in March, *"Purim;"* in April, the Pass-Over; in May, a joyous flower day; in June, the Confirmation.

Some such plan as this Dr. Levy thinks would lead to the regeneration of Jewish life.

These suggestions are as vital to the Gentile as to the Jewish world. But the sermon before us pleads for the child's interest in other directions. He asks for "a child's chance domestically;" he wants fathers and mothers as living models; rebukes the woman of whom her child could say, "We scarcely see mother; she has so many card parties to attend;" he deplores the "bridge" that too often separates child life from parent life.

Again, he pleads for a "child's chance economically;" he forcibly calls attention to the dwarfing of children from overwork. Out of 11,000 men that offered themselves in Lancashire, England, as soldiers for the Boer war, 10,000 were rejected because of physical unfitness. How could it be otherwise when immature children must serve sixty or more hours a week at the loom? In the southern states, according to Dr. Levy, 60,000 children under the age of fourteen are working in factories. There are probably 10,000,000 cotton spindles now running in the South, offering a tremendous premium on child labor.

Dr. Levy goes still further. He would furnish a simple but wholesome meal to the public school children in crowded districts, perhaps to all children, and when necessary, suitable clothing.

Last of all, and perhaps highest of all, he pleads a "child's chance for enthusiasm." We let the preacher himself give the noble peroration to his noble sermon:

> Teach the child to have enthusiasm for the things that are great in life, and the courage and decision not to weary of well-doing. Teach it that there is nothing greater than religion, nothing nobler than generosity, nothing more useful than education, nothing more desirable than character. Give the child a chance, and in giving it, you will find that it is the little child who is leading you to greater heights of duty, self-sacrifice, self-control, rather than that it is you who are leading the little child.

The Ethics of Journalism

In a recent issue of UNITY the Rev. Theodore D. Bacon, pastor of the Congregational Church of Flint, Mich., and one of the editors of the Watch Tower Department in UNITY, commenting upon the Storer entanglements with President Roosevelt, spoke of the *Chicago Tribune,* which first gave publicity to the Storer pamphlet, as having obtained that pamphlet "through some illegitimate means." The managing editor of the *Tribune* promptly resented the charge as "absolutely untrue" and the comment thereon as "extremely unfair to the *Tribune.*" Before Mr. Bacon or the Senior Editor had time either to explain or defend, the following editorial note appeared in the *Tribune:*

> There is a little Chicago weekly, called UNITY, whose professed mission it is to promote high thinking, cultivate the moralities, and make the world better by its teachings. It is one thing to have a fine creed, but another to live up to it. A would-be organ of sanctified reform should not bear false witness against a neighbor. That is an injunction which uplifters, in their heat and haste, too often forget. Speaking of Mr. Bellamy Storer's long statement of grievances, UNITY says: "By some illegitimate means a copy of this highly confidential document came into the hands of a correspondent of the Chicago *Tribune,* was published by that paper, and copied from it by the Associated Press." It is true that the *Tribune* led in giving general publicity to a highly interesting document, On this occasion, as on many others, it gave evidence of its ability to find the news. But when UNITY says that the *Tribune* got hold of that document by "some illegitimate means" it says that which is not true. It easily forgets its high moral code, and, as the old indictments used to read, "not having the fear of God before its eyes, and being moved and instigated by the devil," takes to bearing false witness. The Storer matter was procured through legitimate channels by legitimate means. All the *Tribune* has to regret about the affair is that it did not get the document a little sooner.

The matter being referred to Mr. Bacon, he submitted the following questions to the managing editor of the *Tribune:*

> 1. Was the Storer defense a confidential document, either because of its diplomatic nature or as containing private correspondence?
> 2. If not, why did not all the papers receive a copy of it?
> 3. If it was, what person, from the president down, had any right to give it to the *Tribune* as a piece of exclusive news? Mr. Storer himself may be regarded as a possible exception, but the *Tribune* has printed a denial from Mr. Storer of his having done so, and has declared, if I am not mistaken, that it did not receive the document from him.
> 4. If no one had a right to give this to the *Tribune,* what right had the *Tribune* to receive and publish it.
>
> If the *Tribune* can and will answer these questions satisfactorily, I shall hasten to make an ample apology, and will print it in UNITY, with the consent of the editor, which I am confident of receiving.
>
> On the other hand, if no satisfactory answer is forthcoming, it seems to me that a like apology is due to UNITY from the *Tribune,* and that it should receive equal prominence with its editorial on the subject in its issue of yesterday.

These questions the *Tribune* declined to answer either in private letter or in the columns of the paper, and characterized them as "impertinent and insulting" because they involved a repetition by suggestion of the untruth which he had denounced as false.

We should have been glad to publish the whole correspondence that our readers might judge for themselves as to the ethics involved, but inasmuch as the *Tribune* representative withheld his consent to such publicity, we can only close the matter by reproducing the letter of the Senior Editor, which states, as clearly as space and words at our command may, the present confusion in the private and public mind as to the nature of journalistic ethics. Certainly many journals,—daily, weekly and monthly, —which would resent the charge of "unethical practices or intent," do exploit matter that offends public taste and transcends the limits that by common consent are fixed for individuals.

It need hardly be stated here that UNITY would not willingly wrong or impugn the personal motives of any editor or writer in the columns of the *Chicago Tribune* or any other paper. We further concede the fact that the *Tribune* probably did nothing that any of its rivals would not have been glad to do if the material had gone their way. It is not a question of the integrity of the individuals; it is a question of journalistic morals. "Yellow journalism" is a familiar phrase, flippantly used. Just what it means and where its boundaries are, are questions to the consideration of which perhaps this correspondence may prove a small contribution. At least we are glad to give pub-

licity to our own readiness to atone for any wrong we may have done to our big contemporary.

To the Managing Editor Chicago *Tribune*, Chicago.

DEAR SIR: UNITY pleads guilty of being a "little weekly" and it is not unmindful of the good opinion of the "big" Chicago *Tribune*. It has tried in its small way, for nearly thirty years now, to stand for high thinking and good morals, during most of which time I have been and now am the senior editor. If UNITY has wronged the *Tribune* by error of judgment or defect of spirit, it is anxious to atone for the wrong. Perhaps the fairest thing to be done by all parties concerned is for UNITY to print the whole correspondence, including your editorial note in the *Tribune*, your letter to me, Rev. Mr. Bacon's letter to you in answer thereto, and your reply to the same. This will enable the readers to judge for themselves of the wrong done and it will give the big daily the last word in the little weekly.

I am afraid that many besides this pastor of the Congregational Church, of Flint, Mich., a graduate of Yale College, a man who has standing in the academic and thought world, are open to your charge of "a lamentable lack of knowledge of newspaper business," which seems to make legitimate in journalism that which would be reprehensible in private life. Back of the question of "How obtained?" there still lies the more fundamental question, "Ought the secrets, confidences and personal rights of the individual to be held as sacred by the press as by the individuals, whom the press represents?"

Not to encroach further upon your time, I shall consider your assent to the above proposition unless I hear from you to the contrary. I am, very respectfully yours,

JENKIN LLOYD JONES, Senior Editor of UNITY.

Chicago, December 24, 1906.

The Ingathering

"And the feast of ingathering at the year's end."—Exodus 34:22.

So the year dies, and so
Into the afterglow
All of the year's days go.

We count them, one by one,
Days filled with shade or sun,
Days of great tasks begun,
  Days of achievement;
Days when we, weak and frail,
Felt all our courage fail,
When we, benumbed and pale,
  Met our bereavement.

And far and far away
We find the year's first day—
But was it sad or gay?
  Can we remember?
Day after day we trace,
Now slow, now swift of pace,
Up to our stopping place
  Here in December.

Joys— there were joys to spare;
Griefs—there were griefs to bear;
Ah, and the joys all fair
  Spent on the morrows!
Joys were the clinking gold
Dropping from out our hold—
We, like to misers old,
  Clung to our sorrows.

And, this is stranger still,
Sorrows that worked us ill
Now grow, as sorrows will,
  To things we cherish;
And out of all the year
We find that sigh and tear
As blessings now appear
  And cannot perish.

So do we count the days
Down all of time's long ways
And with dim peace we gaze
  On bond and fetter
And know at last that all
Of the blind blows that fall
And the cups filled with gall
  But make us better.

So dies the year, and so
Gently we come to know
How fair the afterglow.

—*W. D. Nesbit, in the Chicago Evening Post.*

THE PULPIT

An Ideal Public School

A SUNDAY ADDRESS DELIVERED AT THE ABRAHAM LINCOLN CENTRE, CHICAGO, BY MISS FLORENCE HOLBROOK, PRINCIPAL OF THE FORESTVILLE SCHOOL, CHICAGO.

The opportunity given me today to talk with you about the Ideal Public School is one I appreciate. We are all workers and teachers in some way and my work for many years has been that of teacher in the public schools. Many changes have I seen in sentiment regarding the function and aim of public education.

The public schools stand very close to, they are a part of the life of every adult through the children, yet I know of many parents who never enter the buildings where their children spend so much time, who have never met their teachers. This speaks of great confidence on the part of parents, or of indifference or perhaps of a feeling that they are not welcome. Whatever the reason it is a condition that should not exist. Not until all parents know the work of the school, understand the aims and ideals of the teachers and the needs of the pupils, not until they and the teachers work in harmony toward the best development of the children will our schools be what they should be. For always the ideal must dominate and lead us, must beckon us on to better results.

In all things "the thoughts of men are widened by the process of the suns" and in all things our ideals change. No longer are we content to live in caves or cliffs,—we conquer distance in a palace car and give wings to our thoughts on the telegraph. There was a time when all books were in manuscript and rare and expensive they were. Now we buy the news of the world for a penny. Ideals in education change with succeeding generations, and rightly, too. There is a conservatism which declares that "what was good enough for our fathers is good enough for us," and believes that loyalty and filial devotion to them is shown by rigid adherence to mental and spiritual limitations. Not so! The truest service is to use and develop the talents inherited, as we improve the material conditions of this earth we live in. The ideals of yesterday become the realities of today which we grasp as we climb to the ideals of the present.

The Ideal Public School which we are to describe today must be one adapted to our environment and our destiny as we see it,—the school for Chicago which must fit the children to do the work demanded when they have grown into adulthood.

We know that the whole child must go to school —that he must have a healthy body, a sound mind and a pure heart. We know that the body must be nourished, exercised, strengthened and trained —that the intellect must be cultivated, fed and equipped,—that the spirit must be uplifted, expanded and inspired. Ideals must be brought before the child that he may develop in all ways.

In a great city we must give to the children grounds to play in, to exercise in, to cultivate. For this reason the school building should be erected in the center of a square or block of ground. If land is too expensive in the business part of the city then it should be secured farther out and the children conveyed to it at public expense. The

building should be open to the air and sunshine on all sides. The number of pupils may be 1,000 or 4,000—this is not important if the building is fireproof and if there is room for all to go to the playground once a day for an hour,—and come in contact with growing things,—with grass and tree, with flower and vegetable. Architects and physicians know how much air space each child must have. Says Dr. Burnham, a leading authority on hygiene:

THE IDEAL SCHOOL EQUIPMENT.

"The ideal schoolhouse would possess a heating and ventilating plant that would combine the plenum and exhaust systems. It would give 250 cubic feet of air space for each pupil and would give each pupil 35 cubic feet of fresh air per minute. The exhaust fans would be located at the top of the building. The registers would be arranged with regard to the best distribution of fresh air. The warm air registers should be eight feet from the floor and the outlets directly beneath them and near the floor. The main duct should pass under the floor of the assembly room and furnish fresh air under each seat. The basement should furnish toilets, playrooms, a gymnasium, baths, store rooms and lockers. The light of the school rooms should be from the left or from the left and rear. The curtains of the windows should be of a light green and adjustable from the top and bottom. The doors should open out. The air before it reaches the fans should be filtered through a dust cloth. The rooms should be cleaned daily and disinfected at intervals. The floors should be of hardwood and rubbed with a kerosene oil brush. The chalk dust should be removed daily. There should be no free text-books, cups, or slates. The drinking water should be provided by a fountain. There should be wire matting at the doors and individual lockers thoroughly ventilated."

The city should compel all children who are well enough to go, to attend the public schools until fourteen years of age or until they have completed the eight years course of the elementary schools. If the poverty of the family is such that the work of the child would be needed in support then the city should give the aid required and send the child to school. If this child is not properly nourished at home the city should give him proper food. I know the argument advanced against this —that the state or city cannot afford the expense —meaning always money. The state cannot afford not to. Is there no expense but that of money? Does any one seriously doubt the financial ability of our country to give to every child within its borders an education which will fit it to become a useful citizen even if this means support in some cases? Is it not wiser and cheaper to support and train an innocent child until it becomes a useful, self-supporting, money-making, law-upholding citizen than it is to support the tramps, the idle, the vicious, the law breaking, the diseased and the perverted?

Would it not be economy to spend many times the money all these classes cost thus late, and the millions given by private munificence, to save these weak brothers and sisters of ours from their own weakness and make men and women of them?

Nothing but education will do this. But we know that our present education does not prevent the results we deplore. It is not broad enough. It does not reach their varying needs and abilities. We are beginning to realize this and are broadening our ideas of what is good and valuable and expedient in the education of our children.

The bodies must be strong and well trained. Therefore in this ideal school there must be a gymnasium in addition to the play-ground out-of-doors. This is necessary because of our rigorous climate. Delicate children must be made strong and exercise must be regular. The physician who visits the school must consult with the teachers of physical culture and the training necessary must be given to the individual child. An athlete is not generally normally developed,—he excels in some particular to fail in others as vital,—and the development should be directed to all-around health, power and grace. Rhythmic games, light gymnastics and group dancing should be mingled with individual training. When a child is in perfect health, with the natural rhythm developed into graceful action, with erect bearing and the quick physical response in gesture and attitude, what more beautiful object does the world possess?

Health is the first consideration and should be our first care. Without it but little of what is possible can be accomplished. Therefore we must have air, sunshine, good ventilation, proper heating, plenty of room, nourishing food, free play and careful training. The seats must be adapted to each individual pupil and he must not be required to maintain a rigid position. Bad physical habits must not be formed, but care must be constantly exerted that healthful habits are formed and the necessary instruction given. We have the greatest democracy the world has ever seen. Other republics there have been: they have flourished and been destroyed. To keep our republic strong, to make it live, we must face the conditions which threaten us and understand how they may be made to strengthen the government we love. Thousands of people from many different lands are settled here, in our own Chicago. From many varieties of government,—from many climes, with differing inheritances, prejudices and tendencies. How to make them know and love a democratic government and to understand their relations to it, to guard and protect it, this is the task before us. The public school is the most democratic feature of our republic. Here on the same footing are received all children without regard to race, religion, politics, blood or wealth. All these children the city should educate that they make the most of themselves even for selfish reasons, that they may be of most value to the city. At four years every normal child should be in the kindergarten. Very few doubt the great value of the infant gardens now. But it has had to win its way over a stony road beset with enemies. Its absolute value in the hands of competent teachers is now incontestable. The children of the well-to-do need the training as well as those of the poor. It is not meant for the poor in pocket only. It is a training beneficial to every child. If it is said that the rich can maintain private kindergartens, that the public money must be spent for the children of the poor, let the rich contribute to the public schools,—for their own sake. It is not well that class distinctions be made in this country,—and perpetuated in our children. Moreover, the child who does not mingle with others in the public schools misses valuable experience and is the loser thereby.

Our Ideal Public School will give kindergarten training to all the four and five-year-old children during the morning. In the afternoon the kindergarten teachers will give their valuable assistance in music, free play, and games to the primary grade pupils.

The power to read easily and well opens much of the world's knowledge to the child and this is a power that should be given early in the course that he may learn to help himself. But his taste in liter-

ature should be cultivated and trained at the same time. There is so much trash printed, so many books that are worthless or vicious that only by knowing what is good, by a desire for that which will nourish and strengthen will the child be saved. This desire of the child for what is good, this love for the beautiful must be appealed to and cultivated by the reading of the beautiful world-stories, this literature of all peoples which has withstood the centuries and which we know from the testimony of noble souls develops the spiritual sense, the divine in us. Libraries of the best literature must be in our Ideal Public School. The teachers must know and recite stories and poems and the heart of the child must be reached through the ear, even after he is able to read for himself. Books are to be loved for the aid they give our faltering courage, the inspiration they furnish our higher nature and to cultivate a love for them must be a part of our instruction.

Music, perhaps, appeals to the spiritual nature of a child even more than literature and should be a valued part of our work. Every day should the heart of the child pour itself forth in song. Many there are who do not know the uplift that comes from hearing and from taking part in a song. As our reason for educating children at the expense of the state is to make them most valuable to the state, every agent that develops the higher nature must be brought into service. Here, as in literature, the best music, by the approved masters, must be brought to the children. For this purpose the musicians of a district should be invited, and would no doubt be very glad, to play for the eager audiences of children, on violin or piano, or to sing in their cultivated voices the great songs and choruses that appeal to the rhythmic sense and awaken emotion of the higher nature.

The door to the kingdom of science should be opened that their eager eyes may dwell upon some of nature's mysteries and their reverence for this great brown earth, for the universe, and for the Creator of it all, may increase.

Reverence is the possession only of the properly trained, reverence for self, for one's fellow men and for God. Work in the garden is indispensable to the complete and joyful life of a child. We must remember that happiness is our birthright—we must claim it. It should illumine the face of every child and until it does, "the world is out of joint" and we must know that "every one of us was born to set it right."

The story of Antaeus is not only a fable. It is a fact. Every one of us is stronger every time we touch mother earth. The lessons inculcated while preparing the soil, planting the seed, caring for the young plants, reaping the harvest, the law of recompense, "As ye sow, even so shall ye reap," are among the best possible to give for the development of character.

The beauty of the natural world is also to be considered. While in school the attention should be directed to the changing skies, the beauty of the stars, the phenomenon of the changing seasons, the sun, moon and rainbow, the wonderful new birth of leaf and grass and blossom. A knowledge of the laws of nature and the power that man has over nature by knowledge of these laws and by working in accordance with them make an impression of lasting value.

In close connection with this work in nature is the work in art. The work in drawing has been called a "fad," meaning thereby a work of no value. Never was there a graver misapprehension. The work in drawing in our Ideal Public School will train the eye to see, the heart to love and the hand to execute the beautiful in art. After our strenuous centuries of contest with the wilderness, the strain and stress of conquering our environment and of welding various elements into a nation, we now face an era of prosperity and power when, as all history proves, the arts of peace flourish. Painting, architecture, sculpture, music and literature await their masters. We know not where they are, but we must make an environment wherein they can flourish. The mass must be trained to love and to long for one who will reveal their own ideals which they cannot so well express.

So in the schools the work in color and form, in drawing and in clay must be carried on. All children like to express themselves through the work of their hands. Every child must be permitted and encouraged to express himself to the greatest of his ability in as many ways as possible, and the state must demand the services of his powers so trained. The walls of the schools should be hung with reproductions of works of art. The lovely landscapes, the ideals of the great artists in color and in marble should be silent but potent teachers of the impressionable minds of the young.

It is true, and should never be forgotten, that the impressions formed in youth are the lasting ones and we must see to it that beauty is a constant element in the life of the child. Mathematics must enter into our instruction; but it is not only in his classes in arithmetic that the child learns mathematical relations, but in drawing, in sculpture, in science, in music and in cooking, sewing and woodwork numbers, quantities and values are a large part.

In the study of history the lad is made a part of the great work of past ages—his thoughts are widened, he loses the present moment in the vast sweep of time and the glory, the struggle, the victory of the peoples,—the great deeds of the world's heroes sweep him off his feet,—his heart beats, his spirit leaps to his eyes,—his own ambition to be worthy and to do his best in the world is quickened.

Our school will have a stereopticon, the best that can be made, for slides that bring famous scenes before our view. It will help us also in our work in science and in our study of the art of the world. Pictures are more dramatic than word painting to the young and we will have thousands of slates in our libraries for constant use.

I would add a modern language to our work. Emerson said that with the knowledge of a new language came a new soul. And the acquisition is much easier when young than when we have arrived at 16 or 20. Through the study of French or German we get an insight into our own language that does not come through the study of English alone.

Songs, poems and dramas should be learned and given both in the foreign language and in English. The value of the drama as means of moral and spiritual growth is not yet appreciated. The lessons of punishment for wrong doing, the study of the characters portrayed without prejudice of race, religion or politics may be dwelt upon and more helpful and vivid results obtained than by the study of historical character. The dramas of Shakespere and some from the Greek writers never fail to interest, to instruct and to impress. Many, many

incidents of the value of the study of the great dramas I remember. The work pupils mention after years of absence from school is this work in the noblest of literature. The imagination, the divinest quality of the human mind, here has play. The pupil is the character he is portraying, and he experiences, through the portrayal, great emotions which will influence his thought and work.

It would be well could pupils see a fine drama portrayed by the best artists occasionally. We are not perfectly satisfied with the plays offered us year after year in our theaters and we hope by presenting ideals to the mind of our youth that some time public taste will demand dramas which portray noble characters with noble sentiments, which will rest the mind, jaded by the everyday work of the world, by lifting it above the noisy commonplace into a realm of spiritual calm.

In our Ideal School the pupils will do work in clay, in wood and metal, in sewing and in cooking. There will be no segregation in this school. Boys and girls will work together with men and women as their teachers and learn the lessons that will make them noble men and women to work together for the uplifting of all humanity. All this work is helpful to all children. Knowledge of textiles, of fabrics, of colors, the constituent elements and values of foods, their proper preparation and cost will prove valuable aids in the simple life most of our children must lead, and neatness, order, economy, thrift, honesty and health will result.

The aim of all education should be the development of character. Character is revealed by exercise of the powers of the individual,—his conduct, his feeling toward his fellows and his attitude toward things spiritual. No one knows his own powers until they have been revealed to him by exercise. Training of body, hand and mind will give a rounded development, after which the special aptitude should be considered, as the best work for the world will thus be obtained.

All children of our republic should be educated together, for the good of all. There is no excuse for a private elementary school except on the ground that the public schools are not good. The public schools should be the best in the country. They belong to the people; the wealth of the country belongs to the government and should be used without stint to develop the most valuable possessions of that country—our children.

Our Ideal Public School then will be—to recapitulate—a building erected according to the best laws of school architecture, fitted for the purpose, healthful, safe and beautiful. In spacious grounds devoted to outdoor play, gymnastics, flower and plant culture. Not necessarily of red brick, but with vines clinging to its walls and stately trees growing about it.

The building will be equipped with movable and adjustable furniture. It will contain rooms for the development of the body in free play and in gymnastics. Rooms for kindergartens, for work in clay, in wood, in metals. A kitchen and a dining room. An assembly hall for morning exercises in music, the finest of literature, for stereopticon work, for debates, dramas, for meetings of the people of the district.

For three hours a day mathematics, English, history, science, music and a foreign language will be taught. For two to three hours a day the time will be given to body and hand training,—in the garden, the kitchen, the workshop and the studio.

The objection at once arising is "expense." But when we are convinced of the value of such training the objection will be overcome.

Never have the prospects for the public schools in Chicago been better than at present. We have a Board of Education composed of earnest men and women who are giving time and thought to the management and the improvement of the schools; a superintendent just and capable; anxious always to advance the schools in scholarship and efficiency and at the same time directing the schools in a judicious and businesslike way. We have in the normal school a principal well known as scholar and educator under whose influence the students will be inspired to their best efforts; and in the schools we have a class of teachers who are devoting themselves to the service of the pupils while constantly endeavoring to make that service more valuable.

And now what can the parents and friends of the children do to further the work we are all so interested in? Visit the schools, become acquainted with their work—realize their needs, give intelligent encouragement to the teachers, let the pupils see your interest, and give to the school in your district your support and your help. The Board of Education has but so much money to spend. It is not enough to equip the schools as they should be equipped for the best work. You can see that the money due the public service is paid by insisting that the taxes be assessed equitably and paid promptly. The rich among you who owe your prosperity not alone to your ability but to the city—to the people among whom you live, can give to the public schools from your store and do more good that way than in endowing private academies or universities. It will be a unique way of spending money, too, for although occasionally a public-spirited man has given wisely and generously to the public schools, they are very few. I believe many men and women would be glad to help if they but knew how—and where their help would be appreciated.

The time will come when the public schools will be among the most beautiful examples of American architecture, situated in beautiful parks—adorned with casts, statues and paintings, with books, musical instruments—everything to elevate and inspire, when teachers will be paid somewhat in proportion to the value of the work and not lower salaries than the wages of the most unskilled workmen, when schools will be the social centers of the district, when artists, lecturers, poets and musicians will offer their services to the children and our captains of industry will furnish the best possible equipment.

The tendency, and we hope the result, of such work will be the closer union of the citizens, greater loyalty to the government, justice to one another, appreciation of the nobility of labor, realization of true values and a growth in character which makes for honest self-respect and the altruistic spirit.

A New Year Resolution

Keep a task in your hands; you must labor;
By toil is true happiness won.
For foe and for friend and for neighbor,
Rejoice, there is much to be done.
Endeavor, by crowning life's duty
With joy-giving song and with smile,
To make the world fuller of beauty
Because you were in it awhile.

—*Nixon Waterman.*

Fifty Years of Church Life

A PAPER READ AT THE FIFTIETH ANNIVERSARY OF THE PEOPLE'S CHURCH OF KALAMAZOO, MICHIGAN, BY MRS. ALLEN POTTER.

Fifty years! what a length of time when one counts the years singly, but looking back to the time when this church was organized, it all seems but a short time, so fresh is it in my memory.

As I stand before you to tell of the first twenty-five years of its history, I am so full of thoughts of the past I can scarcely control my feelings or know just where to begin my story.

Fifty years ago a few people who felt that Kalamazoo was not quite complete without a liberal church in its midst decided to try and organize a Unitarian Church. This was in '56, and about this time a missionary from the Unitarian Church in Boston came to Kalamazoo and preached for several months in Firemans' Hall. He gathered around him quite a number of liberal minded persons to hear him, but no church was organized at that time. His name was D. A. Russell, a very pleasant man, and his wife was a most charming woman. Owing to her ill health they left for the South, Louisville, Ky., where she died the following year. The congregation scattered and it was some time before another attempt to organize was made.

At this time Mr. William Alcott came from Boston with his family and his enthusiasm re-kindled ours and we all begun hopefully to look forward to a time when an organization could be perfected.

So it came about that in less than two years after Mr. Russell came to us the First Unitarian Church was really organized with the following ten as members: Mrs. Electa Starkweather, Mrs. Maria Potter, Mr. Elisha Potter, E. S. Bartlett, Wm. W. Alcott, Mrs. Deborah Alcott, Mrs. C. P. Potter, Mrs. Martha Burtt, Mr. George N. Bolles, Mrs. Caroline Andrews. Of this number I am the only one left.

We read in the Bible of the woman who put leaven in a measure of meal—it worked until it leavened the whole. Fifty years ago we put *leaven* into our *Unitarian work;* it has worked and spread until we can see the results in all our own city churches.

After the organization all felt we must go ahead. We called a young minister, Mr. Flagg, and soon services were held, first in Fireman's hall, afterwards in the old court house, a very uninviting place. Meanwhile our enthusiasm grew till the thought of building a small church was among the possibilities. Mr. Alcott, who was an *energetic pusher* in such matters, began to canvass to see who were willing to help if we decided to build. There were many who would give material and work who could not give money, which would amount to the same thing. One man would give lumber, another shingles for the roof, another hardware and furnace, Mr. Flagg the stained glass windows, carpenters, masons and painters their work. Money was raised to buy a lot on Park street. This being secured the work was begun and plans being drawn for the church and chapel in the rear of it, the foundation was laid, and soon the framework up, it began to look hopeful. The chapel was to be finished first; it was not many months before the work on it was completed and we had a bright, cheerful room in which to worship. There we could gather the children together in Sabbath school. We had a box of books sent from Boston for our Sunday school library. They proved to be very interesting and the children read them with great interest. Later on we sent them to another struggling society, as was the kindly fashion in those days, and the messages which had been so helpful to us went on their way to bless another Sabbath school. We also had a melodeon given us, which was played by Carrie Alcott, a fine musician, and was a great help to the choir and also to the Sabbath school. The choir in the chapel was composed of Mrs. Alcott, leader, her two daughters, Mr. Flagg, Mrs. Burt and myself.

The women of the church had been organized into a society from the very first and weekly meetings were held from house to house, a large basket of work being always on hand with material to be worked up for sales and fairs. At these meetings there was always a social tea after the afternoon's work was finished. These refreshments were very simple and anyone breaking the by-law relative to this matter was fined. Supperes and socials were held and I can say with pride that our suppers then as now were very popular and were considered extra fine. In this way we earned many dollars to help along the building of the church.

After worshipping a year or two in the chapel, the church was completed and ready to be dedicated. It was a thing of beauty and a joy to us all. The dedication took place in May, 1863, Mr. Flagg being still our minister.

Now that we were in our fine new church we found that our great need was a pipe organ, though our melodeon was still used in Sabbath school. An organ fund was started and within a year a pipe organ was in place and paid for.

But though our church was dedicated, do not imagine we sat down in idleness and enjoyed it. We kept right on at work, for chairs were needed for the pulpit, the seats must be upholstered and carpets must be bought. We sent East for upholstering material, but felt we had no funds to hire the work done. The women therefore determined to do the work themselves, and "when a woman determines to do a thing there is no stopping her." On a certain day we decided to meet at the church and each woman went forth with a scissors, tacks and tack hammer, and after a little experience in pounding fingers we found we got along quite well, in fact some were experts. We did not stop until every seat was upholstered, and I assure you we looked upon them with considerable pride.

At the time that our little church was torn down those seats with the same upholstering still on them were piled in confusion in the streets, and when I chanced to pass and see them I felt a pang of sorrow, for every seat in my mind was sacred to the memory of someone who had already passed to the other side. I dropped a silent tear in memory of those friends and happy associations.

In all our work the young people took an active part, giving entertainments and raising money in various ways. Besides this they formed themselves into a Mutual Improvement Society, with all the attendant features of such a club. It proved to be very pleasing and beneficial.

We had a fine choir. None of the singers were paid, but sang for love of the church and the worship there was in singing. In memory I can still hear their voices. There were Mr. and Mrs. Austin George, Mr. and Mrs. L. Slaughter, Mr. Wm. Cutting and sometimes Mrs. Rhodes Scott. All have joined the "choir invisible" except Mrs. Slaughter and Mrs. George.

May Potter was organist and the hands that touched

the organ keys found a responsive chord in one mother's heart.

During the first year in the new church the Woman's Society was busy and was giving large suppers, generally in some public hall that we could have for the purpose. We also had Robert Collyer give a lecture, his subject being "Clear Grit." This gave us the opportunity to hear a fine lecture and netted us a goodly sum of money.

We had by this time made money enough to pay back to Mr. Flagg the money he had furnished for our stained glass windows.

During the last years of Mr. Flagg's ministry we were in the stirring time of the Civil War. Our women were most patriotic and worked long and faithfully for the soldiers and the wounded on the field. Our church work was for a time suspended and we rolled bandages and prepared clothing for the wounded in all our available time.

Mrs. Henry Bishop, being one of the older members and one of our best workers, became the natural leader of the Woman's Society. She was a most earnest worker and also had great executive ability. Mrs. Bishop, together with Mrs. Alcot and Mrs. Sweatland, two other of the older members of the society, rather took the lead, but a host of other equally good workers followed.

With Mr. Flagg for minister the Sunday services were always most inspiring and helpful. We always took home with us some thought which was uplifting and helped us to be brave and patient—two important things for mothers especially to learn.

Thus the years flew by until six had passed of his ministry for us, and then duty called him elsewhere. It was with sadness that we said good-bye to him in '64.

He left his benediction with us and bade his successor Godspeed in his work. Mr. Howland took up the work in March, 1865, and in the old church record I find this tribute from his pen to the work of Mr. Flagg:

"To the faithful services of him who made the foregoing record and who gave his benediction to his successor and to his church, this church is almost wholly indebted for its present degree of prosperity. His preaching was earnest, direct and fervent; his manner reverent and affectionate, and his life without the suspicion of stain or reproach."

And what words can we find in which to speak of our new pastor, Mr. Howland? His influence was far-reaching and he truly was imbued with the spirit of our Master, whose messages of love and helpfulness he came to teach. During sixteen years this sweet-spirited man stayed with us and during all that time the work flourished and grew. In after years he told the writer of these words that the happiest period of his life was that spent with our little Unitarian Church in Kalamazoo. Here in the church he was married to Miss Marcia Brown of Kalamazoo. In the same church his two little daughters were christened. In 1881 the family moved to Lawrence, Kan., and there these two daughters grew up to be beautiful and accomplished young women. The untimely death of the older daughter, Marcella, in '94, broke the father's heart and marked the beginning of the end of the life of this saintly and spiritual man of God.

The last words he wrote in the old church record after his sixteen years of blessed ministry were:

"Farewell! dear little church;
Peace be within thy walls."

After the old church was sold the organ was taken out and sent to Mr. Howland's church in Lawrence, Kan., a sweet reminder of the old days. It is still there.

The last visit of Mr. Howland to the home of the writer was at Charlevoix within a year of his death, when the very radiance of heaven seemed to be about him; he spiritually brightened all he came in contact with, and the great theme of his conversation was his dear friends in Kalamazoo, and what good people they were and are.

This leads me to ask what good has come from this church?

From the boys and girls of our Sunday school have gone out those who have stood in moral worth and influence along with the very best of any Sunday school.

Our people have responded to every philanthropic and charitable call that has been made; they have given freely to everything without respect to denomination, and often to the financial detriment of our own church.

In closing I will say my heart is with you to the end. Good-bye. God bless you all.

During all these fifty years, next to my *love* for my *home* has been my *love* for this *church*.

I have tried to show you how from a small beginning the work has *grown* as the result of *much labor* and *sacrifice*. Standing on the threshold of another fifty years, I *commit* this *work* to your *care*. Be *faithful* to the *trust*. In closing I will say my heart is with you to the end. *Good-bye*. God bless you all.

Mrs. Bartlett Crane will give the next twenty-five years. She is *one* to *whom* we can go in time of *sorrow* and *grief* and find a *true friend* and *comforter*.

God bless her.

Resurgam

The stricken city lifts her head,
  With eyes yet dim from flowing tears;
Her heart still throbs with pain unspent,
  But hope, triumphant, conquers fears?

With vision calm, she sees her course,
  Nor shrinks, though thorny be the way:
Shall human will succumb to fate,
  Crushed by the happenings of a day?

The city that we love shall live,
  And grow in beauty and in power;
Her loyal sons shall stand erect,
  Their chastened courage Heaven's dower.

And when the story shall be told
  Of boundless ruin, loss, and dearth,
There shall be said with pride and joy:
  "But man survived, and proved his worth."

—*Charles A. Murdock.*

Book Notes

From Macmillan I have the "Story Book Girl." It is good. But better from this house comes a volume of poems by Alfred Noyes. Here is something of real, genuine power and genius. It is full of life, and the keenest sympathy with common everyday things. It makes these everyday things most marvelously beautiful. I have not read a recent volume of poetry with more pleasure.

By Allen Raine comes another Welsh story, entitled "Queen of the Rushes." It is full of vigor and is a richly flavored national tale. You will find it well worth your money. E. P. Powell.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

A New Year's Greeting

A whole year of opportunity, fifty-two weeks of privilege, more than three hundred unwritten pages of human history—all this and more await the consecrated zeal of the man and the woman who have dared to hope and pray for the coming of the kingdom of righteousness on the earth. He who has kept in touch with the movements of the day, who has become aware of the currents in human life, who has heard the calls pass from man to man, from church to church, from denomination to denomination, who has listened both to the cry of human need and to the beating of the great heart of the common Father,—he who has had his eyes open and his face toward the light in the year now gone, does not need to be reminded that this new year is indeed the threshold of opportunity.

Not since "the angel song broke over a sheep pasture" has any one year of human history recorded so much that makes for the community of religion, the identification of human (religious) interests, the coöperation and the federation of religious enterprises, the practical coalition of competing (religious) forces—as this year 1906 has done. There is neither opportunity nor necessity for a catalogue of these various events, but perhaps the statement will at least raise the question in some minds as to what and how much has been done (not completed but actually done), along the lines suggested and which never was done in such measure and form before. A careful compilation of the movements toward religious fellowship and brotherliness would be worth while.

But there are obvious reasons for feeling that whatever has been done is only the mere beginning of a great and growing work. We have but landed on the shores of truth. We are only come to the threshold of the house of our habitation, the home wherein brethren shall dwell together in unity.

Few things in the whole horizon, as this New Year dawns, are quite so sad to contemplate, are quite so fatal to our optimism, as the unbrotherliness of brothers, the unchristian spirit of Christians, the un-Christlike exclusiveness of religious teachers, the self-complacency of the priest and the levite on our Jericho roads. And surely nothing is so inspiring to our faith and fortifying to our optimism as the exhibitions of love and trust, of brotherliness and Christlikeness, which appear with increasing frequency in all quarters of Christendom. If even a few of us do our duty, the spirit of the Congress of Religion—which in its essence is the spirit of Jesus, the practical helpfulness and fellowship of brotherliness in religion and life will be immeasurably advanced as we enter into and possess the land in 1907. C. A. O.

Practical Righteousness

Our careful readers have already discovered in our advertising columns the announcement of the Chicago Institute of Social Science. Prof. Graham Taylor has arranged three courses of lectures by specialists in social work, which will be welcomed by all who are interested in the vital problems of our social redemption. The course on "Juvenile Delinquency," conducted by Henry W. Thurston, at 51 La Salle street, will be given Wednesdays at 4:30 p. m. each week, January 9 to June 19. The series of lectures on "Causes and Relief of Dependency," by Mr. Kingsley and Dr. Bicknell, will be given Mondays at 4:30, commencing next week and will include a study of industrial conditions in factories and stores, with suggestions for their amelioration. On Tuesday evening next and each week until the end of March, Dr. Taylor will speak at Chicago Commons, Grand avenue and Morgan street, on "The Social Aspects of Industrial Organization." Assuredly all these courses will be both interesting and inspiring to every one disposed to make himself helpful in the world.

Just how long one heroic and unselfish man will be able to carry the work and financial problem of Chicago Commons, act as the efficient chairman of the educational committee in the City Charter Convention, stand up under the load of Chicago Theological Seminary—dropped on his shoulders as "acting president" in its supreme crisis, and still save time and strength for the Institute of Social Science and several kindred lines of work in Chicago University and elsewhere—is a question that troubles many friends of this incarnation of ministry. At any rate, while life remains, Graham Taylor will remain the sympathetic friend of every man in trial or need; blessings on him! C. A. O.

What They Say of the Congress

Rev. T. B. Thompson, Watertown, Wis.—I have your letter and literature concerning the Congress of Religion. I have read both with interest. I find myself in hearty sympathy with its expressed purpose of looking toward the "practical coöperation of all religious forces for the moral redemption of the world."

Rev. Robert C. Denison, Janesville, Wis.—Of course I am very glad to add my word of commendation to the purpose and the ideal of the Congress of Religion. I am ready for anything which promises in any way to relieve the waste of misunderstanding and disunion among Christians.

Rev. S. A. Long, Byron, Ill.—Think it would be well to hold Congress of Religion, emphasize points of agreement and lessen, if possible, points of disagreement. God is leading us to see the value of closer fellowship among all religious bodies.

Rev. H. Stauffer, Milwaukee.—I certainly am in sympathy with the aims of the Congress of Religion and shall be glad to say so on proper occasions.

Rev. J. F. Loba, Evanston, Ill.—I shall be very happy to say several words in commendation of the purpose and ideal of the Congress of Religion.

Rev. Edgar T. Farrill, Kenosha, Wis.—I am in hearty accord with the purpose and spirit of the Congress of Religion, and I know it is calculated to accomplish a large measure of practical and enduring good.

Rev. Franklin L. Graff, Champaign, Ill.—You may use my name, if you care to, in the work of the Congress.

Rev. Cecil North, Chicago, Ill.—I am willing to speak in commendation of the purpose and ideal of the Congress of Religion.

Rev. C. W. Merritt, Mukwonago, Wis.—"I thank you for your interest in an enlarged fellowship. I am both an inclusionist, so far as preaching the gospel (Romans 1:15) is concerned, without the narrowness of Mark 9:38-40 (those who forbid). So for Israel, Romans 10:1-3 shows that I have no enmity against, but a prayer for the race from which our Lord sprung, and an exclusionist at 2 Cor. 6:15-18 and 2 John 9:11."

Rev. J. Franklin Parsons, Plymouth, Ill.—"In reply to your question No. 1, will answer 'Yes'."

Rev. E. F. Williams, Chicago, Ill.—"I certainly believe in coöperation along all possible moral and religious lines, and should look with favor on such discussions as the Congress of Religion proposes. At the same time, I think we should be careful to maintain loyalty to those doctrines which we have accepted as the result of careful study or with which, by our confessions of faith, we are identified."

Rev. George W. Dell, Carson City, Mich.—"Yes, I am willing to say a word for the Congress of Religion."

Rev. B. M. Southgate, Sycamore, Ill.—"If we hold any union meetings here, from what I know of my colleagues it is safe to say that 'Jesus Christ and Him Crucified' will be the theme, rather than 'Religion and Righteousness'."

Rev. J. J. Staley, Manistee, Mich.—"(1) I am willing. (2) I do think so. Fellowship meetings desirable here."

Rev. George N. Kenniston, Danville, Ill.—"(1) I will. (2) I do. Hope for your help."

Rev. O. S. Grinnell, Big Rock, Ill.—"I am in favor of Christian union, but not in favor of any Congress of Religion, such as the Chicago World's Fair held in 1893."

Rev. H. C. McComas, Cadillac, Mich.—"In reply to question No. 1, would say I am heartily in favor of church unity, church federation, and all kindred movements, and will gladly champion the cause."

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Chicago's New Charter.

The Chicago Charter Convention has been proceeding quietly upon its task of drafting a new city charter to be submitted to the Legislature, and has just completed an outline of the proposed charter. It is a conservative document, and there is little in it that is likely to excite much enthusiasm or controversy. The Mayor and councilmen are to hold office four years instead of two, and the Mayor is relieved of the trying duty of presiding over the sessions of the Council, although he has a seat therein without vote. The salary of the aldermen is to be raised from $1,500 to $3,500, their number kept about the same (seventy), and the city divided into smaller wards so that there will be one alderman, instead of two, from each ward. This last provision, while it enables the inhabitants of a ward to center upon one man the responsibility of looking after their interests, it is not likely to improve the general administration of city affairs. Educational matters are to be in the hands of an appointive board of fifteen, with a superintendent of instruction and a business manager, each holding office for four years, appointable and removable only by a two-thirds vote, and the selection of text-books and teachers to be made only on recommendation of the superintendent. This is a victory for the supporters of Mr. Cooley, and is a move in the right direction. The best feature in the charter is likely to be the abolition of the party column in municipal elections, nominations to be by direct primary and names of candidates for each office arranged in alphabetical order. The politicians will doubtless try to block this in the Legislature. The requirement of a petition of twenty per cent of the voters for a referendum is too conservative. The convention has done its work carefully and the outcome is safe if not brilliant.

Chicago Traction.

The settlement of the traction question without the granting of any term franchise and with the right reserved to the city to take over the properties at any time on six months' notice, together with the apportionment to the city of a full half of the net profits from the roads, is, on the face of it, exceedingly satisfactory. The Chicago *Tribune*, which has been the chief journalistic source of embarrassment in the settlement of the vexed question, is conducting a postal-card canvass for the purpose of showing that the people want the settlement put into effect immediately without any referendum. Fortunately, Chicago has a Mayor who cannot be stampeded, and who is determined that every detail of the agreement shall be scrutinized thoroughly by experts and by the public before it is accepted. It is possible that this may not mean a referendum in the formal sense, in case the study of the agreement, on which the ink is hardly yet dry, should reveal a practical unanimity of sentiment. In that case the one man to whose great and lasting credit it will redound is the very man whom the *Tribune* has persistently ridiculed ever since his appointment to office, Mr. Walter L. Fisher, the Mayor's traction counsel.

The Brownsville Affair.

The shooting of Captain Macklin, who, as officer of the day, was technically responsible for the Brownsville affair, adds to the mystery shrouding the whole affair. Senator Foraker's criticism, from a legal point of view, of the evidence upon which the President took his drastic action, has led the latter to dispatch a special agent of the Attorney-General's office to Brownsville, apparently to procure more evidence. In an excited state of feeling, complicated with race passions, this is the very hardest thing to do. The indications are that, whether the President did the right thing or not, his grasp of the facts was essentially correct.

Judge Chetlain.

The report of the Bar Association Committee, while exonerating Judge Chetlain, of Chicago, from any intentional wrong-doing, severely condemns many things he has done as unbecoming in a judge. We have great sympathy with Judge Chetlain in his misfortunes, but the present writer is convinced that he ought to resign from the bench. If he had done so when the first exposures were made popular sympathy would immediately have rallied to him and in most substantial ways. But his expressed determination not to resign, even in the face of this report, will deprive him in large measure of that sympathy and cause him in the end much misery.

What Ought the Broker to Do?

The shooting of a young lad in Chicago who was making his early morning newspaper rounds, by a broker who was returning from a night's debauch and too drunk to distinguish the boy from a hold-up man, is one of the most distressing of recent fatalities. The boy will probably either die or be crippled for life. What ought the broker to do? He has a fine opportunity to do a splendid act. After doing everything in his power to save the boy and provide for him, he should go into court, make no defense except that he was disgracefully drunk, and ask to be given such a sentence as the court may deem best. Every man who does that, as Mr. Stensland did, recovers for himself a large measure of public sympathy. In facilitating the course of justice, he paves the way for mercy. The man who after exhausting every legal device to secure delay is finally found guilty, ought to receive a sentence proportioned in its severity to the trouble he has made the state.

Ambassador Bryce.

America looks forward with much anticipation to welcoming to this country as Ambassador of England so eminent a publicist and so profound a student of our own institutions as Mr. James Bryce. He will stand all the higher in American eyes for his refusal of a proffered peerage.

Senator Bailey's Fight.

The state of Texas is greatly wrought up over the question whether the exposure of Senator Bailey's intimate financial relations with the head of a branch of the Standard Oil Company shall prevent his return to the Senate for another term. Mr. Bailey has made no satisfactory defense, and his speeches have been full of brag and bluster and evasion of the issue. At the same time his enormous self-conceit is backed by ability which every one recognizes ,and his personal popularity is likely to give him the victory. The first vote, which was regarded as a test, gave him a majority of three to one. Senator Bailey's chief argument seems to have been that without him to represent her at Washington Texas would scarcely be a factor in the Senate. And it is an argument that seems likely to win.

France and the Church.

The French government is proceeding firmly and wisely to the carrying out of its policy of the separation of church and state. It evidently has the support of the people. Catholics in America are naturally voicing in protests their sympathy with their ecclesiastical brethren in France, but in that church nobody dares openly to attack the declared policy of the Vatican; as well expect the employees of the Standard Oil Company to dissent from any of Mr. Rogers' policies. The Vatican is simply an example of a huge ecclesiastical trust.

Reluctant Indictments.

A New York grand jury has returned a reluctant indictment accusing Mr. George W. Perkins and former Secretary Fairchild of forgery in connection with the New York Life Insurance Company's efforts to evade regulations imposed by certain foreign countries. We do not see any ground for the reluctance. It is in vain that these men plead that they themselves received no personal profit from their action. The fact that they were willing to deal falsely and criminally for the financial institution with which they were connected should expose them to the heaviest punishment that can come to a high-class business man—public disgrace.

Humiliation Kills.

The death of President Cassatt, of the Pennsylvania Railroad, would seem to be another instance of the crushing effect of that public disgrace to which we have just alluded. The discovery that under his very eyes the great railway of which he was so proud had become honeycombed with all manner of graft was an exceedingly humiliating one to a man like Mr. Cassatt, and it no doubt hastened the end of his career. There was one time when Chauncey M. Depew seemed likely to succumb to a similar complaint, but he is made of india rubber, and after a brief period of retirement is now reported to be as blithe as ever.

W. B. T.

"Ah! it is the women who have given the costliest hostages to fortune. Out into the battle of life they have sent their best beloved with fearful odds against them. Oh, by the dangers they have dared; by the hours of patient watching over beds where helpless children lay; by the incense of ten thousand prayers wafted from their gentle lips to heaven, I charge you give them power to protect along life's treacherous highway those whom they have so loved."—*Frances E. Willard.*

THE HOME

Helps to High Living

SUN.—Let us follow after things which make for peace.
MON.—The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
TUES.—Love worketh no ill to his neighbor.
WED.—Take thought for things honorable in the sight of all men.
THURS.—Render to no man evil for evil.
FRI.—Be tenderly affectioned one toward another.
SAT.—If it be possible, as much as in you lieth, be at peace with all men. —*Romans.*

A Sermon in the Leaf

By all the winds of Heaven
The homeless leaves are driven,
Like chaff from winnowed grain,
Till, sodden by the rain,
They lie with seasons old
That knit the forest-mould—
Ten autumns all in one
Their use is never done,
But only now begun:
For they must shield the grass.

When frost and sleet-wind pass;
And they must house the seeds
In the rich woods and meads,
And fold the violet
In a warm coverlet,
And keep back forward flowers
Till seasonable hours,
When gleams from April sky
Are shed through clouds on high.
—*Edith M. Thomas.*

The Christmas Wind

"Do you know what the wind is doing?" asked Gladys.

"It is shaking the trees," smiled grandmother. "It is what many people call the disagreeable east wind."

"How do you know? I haven't seen you glance out of the windows all the morning. And while so many have been saying, 'How dark and cold it is!' your knitting needles have clicked on as if the sun were shining brightly, and as if you could go on that nice visit which you had planned for today."

"I knew from what quarter the wind was blowing from several hints, dearie. In the first place, you brought in a nice lot of wood for the fire, and made but little noise with it. Then you brought a beautiful bouquet for me. Did you think that would keep me from noticing about the clouds and wind?"

"Not just that," smiled Gladys, "but I did wish to make you just as comfortable and happy as I could. You haven't been to visit us since we moved out here on the prairies. By what name do you call an east wind like this, grandmother?"

"The Christmas wind. Would you like to hear a story about that name?

"Well, dearie, when I was a girl older than you are, I had a sad habit of complaining about the weather. And, when the wind blew from the east, I am afraid there was often a dark frown on my face. But, at last, I went to visit my grandmother, who lived on the coast. I had heard a great deal about the cold winds which blew in from the sea, and how they kept on wailing and moaning for days together. So there was a very disappointed look on my face when I came down to breakfast one morning and found the wind driving the rain against the east windows.

"'How can you smile on such a day as this?' I asked my grandmother.

"'Oh, this is the Christmas wind,' she answered. 'Two of your uncles have been at sea a long time, and this is the wind which will bring them towards home. If the gale was blowing from the shore, they might not be here to spend the holidays with us. But now I know they will be here. I am always so glad when I can have all my children with me at Christmas.'

"'And is my Uncle Hal one of these who is on his way home?' I asked eagerly.

"'Yes, the uncle who sent you the nice sandalwood box last Christmas,' said grandmother. 'He was so glad that he guessed the very thing which you wanted most.'

"'And the Christmas wind brought him home with that?' I asked. 'Oh, I see that I should not have had it if the skies had kept clear and the winds had blown the way I wished them to.'

"'Yes, dear. And all such rough winds are bringing nearer to us precious gifts and blessings.'"

"And it's just so with the winds out here on the prairies," said Gladys. "The best rains we get for the crops come when the east winds blow. I'll tell you something about it, so that you can keep it in the big book in which you write down all such things."

"I shall be very glad to hear the story," said grandmother, "especially from a child who has been so thoughtful and kind as you have. But, before you begin your story, let me see if this mitten which I am knitting with such care fits you just as it should. It will grow faster on this day, when Christmas wind keeps me from going out of doors."

"Oh," said Gladys, in happy surprise, "are you making that for me?"

"Yes, dearie; I know of no one who is more worthy of this gift. It is nice that you have learned so early in life not to complain about the winds."

—*Charles N. Linnett, in Every Other Sunday.*

Wayfarer of Earth

Up, heart of mine!
  Thou wayfarer of Earth.
Of seed divine,
  Be mindful of thy birth!
Tho' the flesh faint
Through long-endured constraint
Of nights and days,
Lift up thy praise
To life, that set thee in such strenuous ways,
And left thee not
To drowse and rot
In some thick-perfumed and luxurious plot.

Strong, strong is Earth,
  With vigor for thy feet,
To make thy wayfaring
  Tireless and fleet.
And good is Earth—
  But Earth not all thy good,
O thou with seed of suns
  And star-fire in thy blood!

And tho' thou feel
  The slow clog of the hours
Leaden upon thy heel,
  Put forth thy powers.
Thine the deep sky,
  The unpreëmpted blue,
The haste of storm,
  The hush of dew.
Thine, thine the free
Exalt of star and tree,
The reinless run
Of wind and sun,
The vagrance of the sea!
—*Charles G. D. Roberts in "The Craftsman."*

In quest of health I roved the world around.
A mile from home a healing spring I found.
"Here's health—but mark!" (the naiad smiled advice)
"Each day, *on foot*, you here must journey thrice!"
—*Edith Thomas.*

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

A DISTINGUISHED SWISS NONAGENARIAN, ERNEST NAVILLE.—The *Journal de Genève* and other Geneva papers of recent date note with affectionate congratulation and pride the happy celebration of the ninetieth anniversary of the birth of their distinguished fellow-citizen, M. Ernest Naville, member of many learned societies, honorary professor of the University of Geneva, philosopher and leader of the intellectual life of that active cosmopolitan city.

M. Naville was born in the parsonage at Chancy, December 13, 1816, and the happy rounding out of his ninety years of the highest citizenship, as well as most varied intellectual activity, was made the occasion of an affectionate and respectful demonstration that extended far beyond the bounds of his home city and even of Switzerland. The formal celebration was held on the afternoon of the 13th, but ere the hour set apart for the reception of visitors his home, *Cours des Bastions*, 15, was filled to overflowing with flowers, while the letters, cards, telegrams and messages of congratulation poured in faster than they could be opened and transmitted to the venerable recipient. At 3 o'clock the official delegations began to arrive bringing richly engrossed and illuminated addresses, among them one from the University of Geneva presented by the rector, M. Bernard Bouvier, Prof. Montet, dean of the theological faculty, and Prof. Duproix, dean of the faculty of letters, another from the Zofingues, a large student society with alumni members, of which M. Naville was at one time president. This was accompanied by a beautiful basket of flowers.

Among civic societies participating may be mentioned the Society of Public Utility, of which M. Naville has been a member for sixty-six years and was long-time president, and the Electoral Reform Association, whose congratulatory address was presented by Prof. Louis Wuarin. Representatives of the press, too, were cordially received by the gracious and well-preserved hero of the occasion, who humorously begged them to announce that they found him not only alive but very much so.

The *Journal de Genève* says editorially: "It sufficiently justifies the general public interest in the man who has reached this advanced age to recall that M. Naville was the principal advocate of proportional representation, for which he worked unremittingly, allowing nothing to shake his implicit assurance of ultimate success, not even the defection of certain of his lieutenants, 'who deemed themselves so strong that they no longer needed to be just,' to use M. Naville's own expression. Had he rendered no other service than this, the jubilee celebrant of yesterday would take rank among the great workers for social progress of which the world has such need."

"This was to be primarily a family festival, but the family was enlarged for the occasion. At 3 o'clock the venerable celebrant received, beside his relatives, delegations from the Society of Public Utility, the University, one of whose indisputable glories he was at a period when it was still only the Academy of Geneva. The old-time committee for proportional representation sent an address to him who was the soul of the movement and the president of the Society for many years. . . . All callers inscribed their names in a visitors' book at the door of the drawing room.

"The members of the Naville family presented their venerable dean with an album which will remain an interesting and valuable historical souvenir, containing, as it does, not only names and tributes from Geneva, but also a large number from outside, expressing their affection for the head of the family and gratitude to God for his continued preservation. Among the messages received was one from the Grand Duke and Duchess of Baden."

The *Journal* concludes by presenting its own tribute of respect and admiration to "the man who has never ceased to represent all that is best in our country in the way of civic spirit, persevering and disinterested research, and active, devoted philanthropy equal to all demands."

On the Saturday previous to this jubilee there was a reunion of all branches of the Naville family of the old Geneva stock, at Vernier, in commemoration of the conferring of the citizenship of Geneva upon Jacques Naville, of St. Martin, near Annecy, four hundred years ago. He was the common ancestor of these different branches. M. Ernest Naville presided at this reunion (besides the hostess of the occasion, Mrs. Naville-Todd, a lady of 87) and delivered a delightful address. Other speakers were Messrs. Pyramé Naville of Paris, Edouard, Eugene and Aloys Naville.

M. E. H.

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The Railways for The Nation By *Alfred Russell Wallace*, D. C. L., LL. D. A notable contribution by the eminent scientist and social philosopher dealing with how the people can gain possession of the railways in America in accordance with Herbert Spencer's law of social justice. This paper, which is one of the features of the January, 1907, issue, should be read by all thinking Americans, because of the radical manner in which he advocates the people taking possession of the natural utilities.

Secretary Root and His Plea for Centralization By *David Graham Phillips*. Mr. Phillips is everywhere recognized as one of the most fearless and incisive champions of Fundamental Democracy, and this paper—which will appear in the February issue—by this strong and brilliant journalist will doubtless occasion much discussion.

Other Features of the January and February Issues are:

The Truth at the Heart of Capitalism and of Socialism. By Prof. Frank Parsons, Ph. D.

Recent Attacks on Christian Science, With a Survey of the Christian Science Movement, Its Ideals and Achievements. (Illustrated.) By the Editor of "The Arena."

Our Insult to Japan and the Serious Questions It Involves. By C. Vey Holman.

Municipal Art of Springfield, Mass. (Illustrated.) By Geo. Wharton James.

Paying Children to Attend School. By Prof. Oscar Chrisman.

Spoils and the Civil Service. By Frank Vrooman.

Child Slavery; Democracy's Present Battle With the Moloch of Greed. By the Editor.

The Railways of Germany. By Prof. Frank Parsons.

Constitutional Changes Demanded to Bulwark Democratic Government. By Hon. Walter Clark, Chief Justice of North Carolina.

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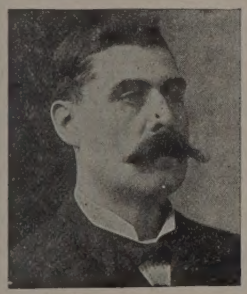
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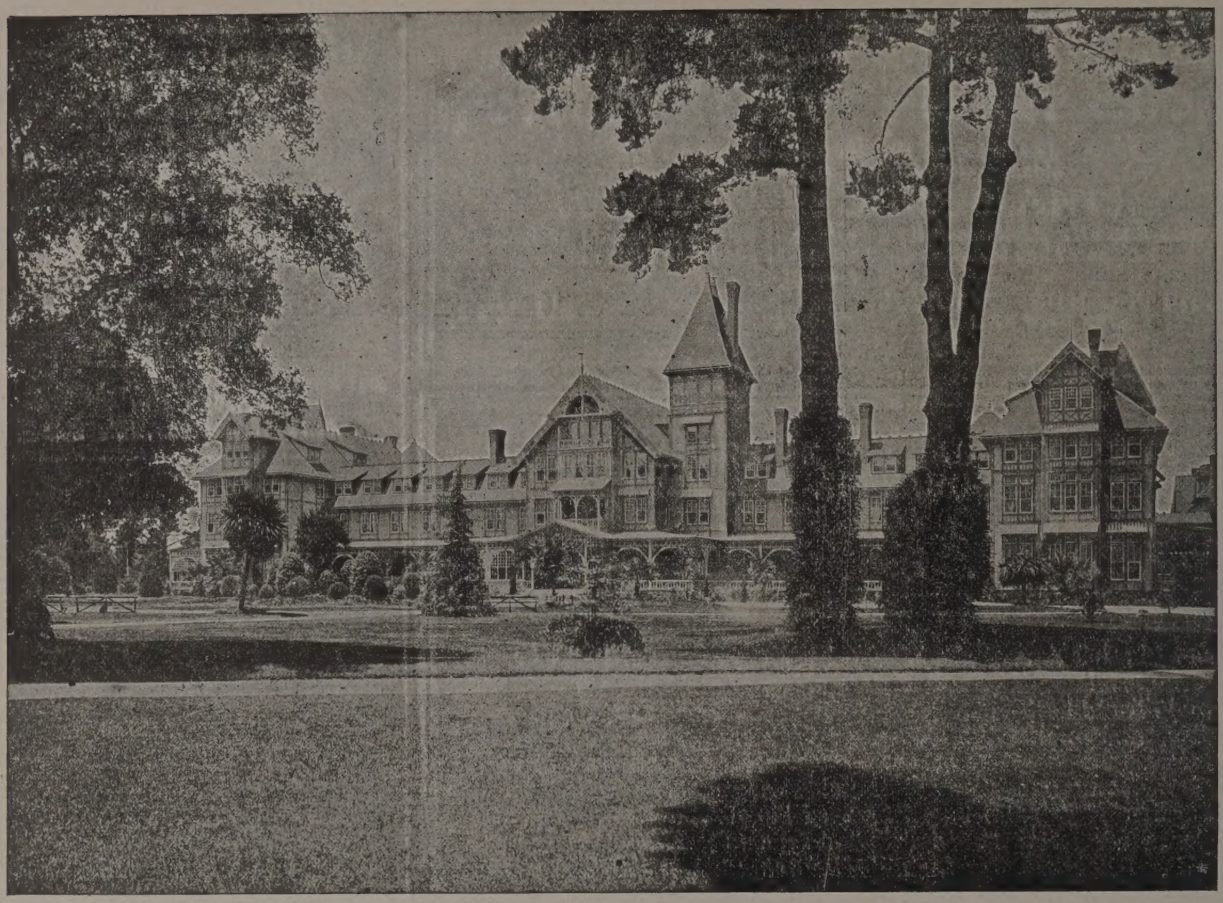

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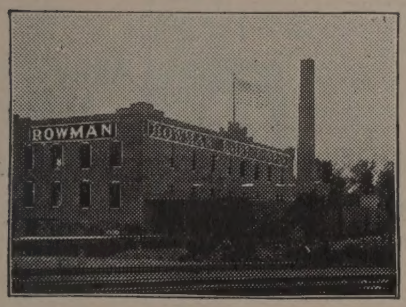

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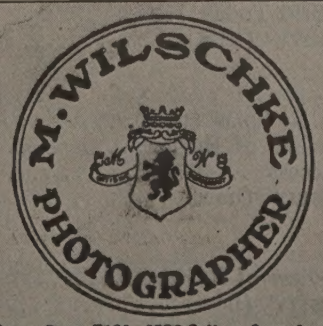

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